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प्रधान सम्पादक
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जयतराम कृत

जोगप्रदीपका

सम्पादक
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I (in Hindi)' on page 331 some information about Jayatarama is found. According to it Payahari's name was Krishnadasa who occupied the seat of Galta (Jaipur). In the above mentioned text published by the Nagari Pracarini Sabha, Kashi, (Varanasi) the following works are attributed to Jayatarama :

1) Jogapradipika (Padya) sam. 07-60 Ka.
2) Bhagavatagita (Bhasa) (Padya) 12-85, 17-88
3) Rama Sagunavali (Padya) Sam. 07-60 Ka.
4) Sadacaraprakasa (Padya) 09-140.

There is also a text in Hindi called Yogasanamala of Samvat 1846 in the name of Jayatarama and it describes 110 Asanas with line drawings. This manuscript is deposited in the Rajasthan Oriental Research Institute, Jodhpur vide Ms. No. 5450. Many of the asanas described in Yogasanamala are found in the Jogapradipaka. It seems possible that the author of this text is the same Jayatarama of the Jogapradipaka.

It is very clear that Jayatarama has derived inspiration for his text in Hindi from Svatmarama's Hathapradipika. Many of the Asanas of Jogapradipaka are found in the Hathapradipika manuscript deposited in the Rajasthan Oriental Research Institute, Jodhpur vide Ms. No. 6756. He also mentions the name of Hathapradipika in the last chapter as one of the sources for his text along with others.

CONTENTS OF THE TEXT :

The text is divided into eight chapters which give elaborate description of the varieties of Yogic practices that include Asanas, Kumbhakas, Mudras, Karmas, apart from the discussion on such topics as Yamas, Niyamas, Pratyahara, Dhyana, Samadhi, Parakayapravesa, Mitahara, Yavaguvidhi, Omkara, Nadis, Vayus, Satcakras, Construction of Mathika, Susumna and Kalajnana. Many of the practices described in the text are not commonly known to the modern yoga practitioners.

Chapterwise description of the contents is given below :

CHAPTER – 1

After the salutary verses addressed to his deity Srirama and Guru, Jayatarama gives in the beginning of the text a list of topics he is dealing with. He, however, suggests the possibility of change in the sequence in presentation. This

chapter is named as "Yama varnana" and describes ten yamas, namely, Ahimsa, Satya, Asteya, Brahmacarya, Daya, Arjava, Ksama, Dhairya, Mitahara and Sauca. These are the ten Yamas as per Yajnavalkya muni. In this list there is no mention of Aparigraha as we find in the yogasutras of Patanjali.

CHAPTER – II

This chapter is devoted to the description of Niyamas. Niyamas which have been explained are Tapa, Santosa, Astika, Dana, Isvarapujana, Siddhantasravana, Hri, Mati, Japa and Tapa (Vrata).

CHAPTER – III

Varieties of Asanas are described in this chapter. Jayatarama has described following 84 Asanas :–

Svastikasana, Padmasana, Neti asana, Udara asana, Saptarsi asana, Purva asana, Pascimatana asana, Vajrasanghara asana, Surya asana, Gorakhajali asana, Anasuya asana, Macchandra asana, Bhairu asana, Maha-mudra asana, Yonimudra asana, Mayura asana, Kapali asana, Siva asana, Phodyasana, Markata (Makada) asana, Para asana, Bhadragorakha asana, Runda asana, Yogapada asana, Cakri asana, Atmarama asana, Mrityabhanjika asana, Vriscika asana, Viparitakarana asana, Deva asana, Gohi asana, Kocaka asana, Tapakara asana, Bhidoka asana, Brahma jurankusa asana, Andha asana, Bhisarika asana, Aghora asana, Viyoga asana, Yoni asana, Bodhasoka asana, Bhaga asana, Rudra asana, Padmasana (second variety), Sivalinga asana, Machandra asana (second variety), Valmika asana, Vyasa asana, Dattadigambara asana, Siddhasamadhi asana, Carpatacoka asana, Gvalipava asana, Kaneripava asana, Halipava asana, Midakipava asana, Jalandharipava asana, Gopicandra asana, Citra asana, Anjani asana, Savitri asana, Garuda asana, Sukadeva asana, Narada asana, Narasimha asana, Varaha asana, Kapila asana, Yati asana, Vriksha asana, Parvati asana, Kurakata asana, Kakabhusandi asana, Siddhaharatali asana, Sumati asana, Kalyana asana, Urdhvapavana asana, Masaka asana, Brahma asana, Anila asana, Kurma asana, Nagara asana, Parasurama asana, Siddha asana.

Out of the list of above asanas there is a similarity in description of 70 asanas from another text "Yogasanamala" also by Jayatarama. Twenty six asanas of the text are found described in the Hathapradipika manuscript No. 6756 from Rajasthan Oriental Research Institute (R.O.R.I.) Jodhpur. Names of many asanas from this text are peculiar and are not found described in the modern books on asanas.

One of the special features of the asanas described in this text is that every asana is practised either with Nasagra drsti or bhrumadhya drsti. Many of the asanas are named after the renowned Yogies of the past.

Description of the asanas from thiš text follows :—

SVASTIKASANA :

Sit with the toes of both the feet placed in the knee joints. The soles should touch the inner thighs. Place the right foot up and keep the seat on the ground. This is called Svastikasana. One who sits and meditates in this asana removes all the physical disorders.

PADMASANA :

Place the left foot on the right thigh and the right on the left. Bring the chin in the depression of the throat and look at the tip of the nose. It helps to hold the prana and remove diseases. Thus its utility is great.

NETI ASANA :

Place the left knee on the right ankle and the left ankle under the right knee. Then hold with the hands the two arms near the elbows and extend the arms forward. Direct the gaze at the nose and control the speech. With the two hands churn the arms like a churner. It churns the Prana and is known as Neti. Practise it slowly in the morning, afternoon and evening. It purifies the body and removes all the bodily disorders.

UDARA ASANA :

Bring the two soles together, toes touching each other. Insert the two hands under the legs and interlocking the fingers hold the toes in the hands. Bend the head down and try to touch the feet with the chin. Keep gaze at the tip of the nose. This is called Udara asana which removes the disorders of the abdomen or in fact all the diseases.

SAPTARSI ASANA :

Raise the two feet and place them in the two arm-pits turning the soles upward. Form the fingerlock and place it over the head. Practise nasal gaze. This is called Sapatarsi asana. When practised three times a day, it purifies the lotus of the heart, cleanses the whole body and removes all diseases.

PURVA ASANA :

Take the two legs upon the shoulders and cross them. Form the fists of the two hands keeping them right over the left and place them in the front. Direct the gaze in between the eye-brows. This is the technique of Purva asana.

PASCIMATANA ASANA :

Sit facing the north. Extend the legs and bring the feet together. Then practise Pranayama and fill the Susumna with Prana by doing Puraka with twelve matras, Kumbhaka with twelve matras and Recaka with twelve matras. Place the gaze in between the eyebrows. Hold the right foot with right hand and begin with the left. Practise this for twelve days and control the prana to the capacity. Continue the practice for one or two praharas (1 prahara = 3 hours) over a period of seventy two days and it will remove all kinds of difficulties. In order to get mastery over this asana soak the rice cultivated in sixty days in water. The quantity should not be more than twenty seven tanks (a measure of 1 gram). Take sixteen tanks of moong gram and soak it in water separately. Grind them separately and prepare a paste in water. Mix five tanks of salt and ginger. Drink this slowly and immediately start practising this asana. After one round take rest. Again start the practice. Thus practise it continuously for eighty four days. It will remove all major diseases and contribute to the ability of clairvoyance and clairaudience. This asana is also called Arambha asana.

VAJRASANGHARA ASANA :

First sit on the toes keeping the two heels under the anus. Keep the knees raised up and spread. Take the two hands over the back and hold the opposite arms at the elbows. This is Vajrasanghara asana.

SURYA ASANA :

Sit on the toes keeping the heels under the anus. Spread the knees widely and sit erect. Raise both the hands over the head and arrange the fingers like a lotus. Look through the holes of the fingers. This is Surya asana which increases gastric fire and removes all diseases.

GORAKHAJALI ASANA :

First stand up. Then take the two arms under the thighs interlocking the fingers and sit. The fingerlock comes on the navel. This is Gorakhajali asana.

ANASUYA ASANA :

Bend the legs and place the left knee over the right knee and spread the legs. Hold the two big toes with the two respective hands. Fix the gaze on the tip of the nose. Regular practice of this asana makes the body lustrous like gold and does not suffer from any disease. Yogasanamala describes another arrangement of hands in addition to the one given above. Another arrangement requires forming a finger-lock at the back and touching the nose on the ground and fixing the gaze at the tip of the nose.

MACCHANDRA ASANA :

While sitting take both the legs on the shoulders and cross them. Form the fists of the hands and place the right on the left. This is Macchandra (Matsyendra) asana.

MACCHANDRA ASANA (Second Variety) :

First place the right foot on the left thigh in such a way that its heel presses the abdomen. Then place the outer side of the left ankle on the right knee. Hold the toes of the two legs by the two hands. Touch the forehead to the ground. This is Macchandra asana which removes pain from the knees.

BHAIRU ASANA :

Place the left foot under the anus in such a way that the inner ankle touches the ground; outer ankle comes under the buttocks and the heel presses the anus. Then bring the right foot on the chest in such a way that the right heel presses the navel and the toes come on the chest. The right knee touches the ground along with the thigh at a distance of about 45 Cm. in front. Then interlock the fingers and raise the hands over the head. Direct the gaze at the tip of the nose. When practised this asana for three hours, it arouses the Kundalini and opens the lotus of heart. It destroys various disorders and brings in nadisuddhi.

SIDDHI ASANA (Siddhasana) :

Place the left heel at the middle of the pereneum. Then place the right heel on the generative organ. Keep the two hands on the two knees and sit erect gazing at the ground. This is known as siddhasana in which the three Bandhas are automatically formed. All the seventy two thousand nadis are purified and Unmani condition is obtained.

MAHAMUDRA ASANA :

Place the left heel at the pereneum. Extend the right leg and hold it with two hands by interlocking the fingers. Direct the gaze at the nose. This is called Mahamudra which removes several disorders.

YONIMUDRA ASANA :

Turn the left foot upside down and place the pereneum on the inner edge of the sole. Bend the right leg and place the right foot on the left thigh. Rest the two hands on the knees and direct the gaze at the nose. This is called Yonimudra.

MAYURA ASANA :

Place the two hands on the ground keeping the thumbs together and fingers spread out. Then place the navel on the two elbows and raise the legs together off the ground. Raise the head, look at the nose and balance the whole body like a stick. This asana increases the gastric fire and removes the disorders of the abdomen. It even digests poison.

KAPALI ASANA :

Place the two hands and the head on the ground and take the legs up. Direct the gaze at the nose and remain steady. By the practice of this asana for three hours, the grey hair turn black.

SIVA ASANA :

Place the right foot over the left and arrange their heels under the anus. Spread the knees horizontally and place the two hands on them. Direct the gaze in between the eyebrows and remain steady. This is called Siva asana.

PHODYASANA :

Sit with legs extended. Raise the legs. Bring the hands under the knees and hold them with a fingerlock. The thumbs are touching the calves. Lie on the back. Contract the abdomen upwards and try to touch the head to the knees. This is Phodyasana. It removes impurities of the body and destroys all skin disorders.

MAKADA ASANA (Markatasana) :

Squat on the ground with feet together. The soles are touching the ground and knees are raised vertically. The heels are pressing the anus. Hold the two knees with the fingers of the two hands. Direct the gaze in between the eyebrows. This is Makada or Markata asana.

PARA ASANA :

Sit on the buttocks and raise the legs. Insert the hands under the thighs near the knees and bring them out. Turning the hands over the thighs take the grip of the fingers near the navel. Fix the gaze at the nose. This is Para asana.

BHADRAGORAKHA ASANA :

Bring the two soles together and place them under the anus. Place the hands on two knees and press them on the ground. Direct the gaze in between the eyebrows. This is called Bhadragorakha asana.

RUNDA ASANA :

Sit on the toes bringing feet together. Place the anus on the heels and keep the knees about 15 cm. apart. With the help of the thumb and the index finger hold the ears. With the little and ring fingers close the opening of the ears. Adopt Jalandhara Bandha and fix the gaze in between the eyebrows. This is called Runda Asana by the learned.

JOGAPADA ASANA :

Stand on the knees. Take hold of the left heel and place it on the right side of the abdomen. Similarly bend the right leg and join the dorsal side of the feet together. Bring the left hand over the back from below and taking the right hand over the left shoulder grasp the fingers of the two hands. Then bend the head forward to touch the ground close to the knees. This is Jogapada asana.

CAKRI ASANA :

Take hold of the left foot and with the help of hands place its sole in the left armpit. Stretch the right leg backward. Then raise the hands upward and extending them forward place on the ground with palms touching the ground and fingers pointing forward. Assume the nasal gaze. This is Cakri asana.

ATMARAMA ASANA :

First lie on the back. Raise the legs towards head. Bring the hands in between the legs. Turning the hands over the legs hold the feet in the elbows. Interlock the fingers over the shoulders and raise the head. Fix the gaze at the tip of the nose. This is Atmarama asana. It improves the gastric fire, sets the flow of Prana, brings purification of nadis and removes diseases.

MRTYABHANJAKASANA :

First lie on the back. Raise the legs up. Bring the hands from outside and take hold of the legs in such a manner that the hands pass over the ankles and grip is taken behind the neck. Keep the head on the ground and gaze at the nose. This is Mrtyabhanjakasana.

VRISHCIKASANA :

Lie supine. Draw the feet closer and arrange the right foot over the left and lock them. Raise the legs and the head and bring the right knee closer to the head. Raise the hands over the head straight and bend the fingers imitating the front portion of the scorpion. Fix the chin in the throat and form Jalandhara Bandha. Direct the gaze into the eyebrows.

VIPARITAKARANA ASANA :

First lie supine. Bring feet together and raise them upward. Raise the upper body except hands spread on the ground. Raise both legs and the trunk vertically, the soles turning upward. The hands are spread out, palms placed on the ground. Direct the gaze at the tip of the nose. Wisemen call this Viparitkarana which destorys all diseases and verily increases gastric fire.

DEVA ASANA :

First lie supine. Arrange the hands forming finger-lock and take hold of the feet at ankles. Bring the feet over the head, back remaining touching the ground. Direct the gaze in between the eyebrows. This is called Deva asana.

GOHI ASANA :

Bring the two elbows and forearms together and place them on the ground. On the forearms kept together place the head. Then fold the legs on the thighs and touch the heels to the buttocks. Touch the chin to the knees and fix the gaze at the nose. This is called Gohi asana.

KOCAKA ASANA :

(While lying on the back) Extend the hands sideward. Raise the legs up and folding the knees on the chest keep the legs standing vertically. Turn the head on one side and direct the gaze in between the eye-brows. This is Kocaka asana.

YONI ASANA :

Bring the two feet together placing the heels in front of the generative organ at a distance of 1/2 cubit. Place the two hands on the toes and hold them with all ten fingers. Bend forward and place the elbows in close contact with the shins. Place the forehead on the feet and direct the gaze at the nose. This is called Yoni Asana.

BODHASOKA ASANA :

Squat with soles on the ground and thighs pressing on the chest. Rest the chin on the knees. Hold the opposite arms in such a way that the forearms cross before the knees. This is Bodhasoka asana.

BHAGASANA :

Bend the legs in the knees and arrange the ankles by the side of the buttocks. The soles are turned upward and the toes are kept closer with the help of hands. Place the hands on the knees and sit erect. Fix the gaze in between the eye-brows. This is Bhaga asana.

RUDRA ASANA :

Place the right foot on the left in such a manner that the outer edge of the right foot comes on the inner edge of the left foot and heels come one over the other. Sit with the heels at the anus and spread the knees. Place the hands on the knees and fix the gaze in between the eye-brows. This is Rudra asana.

SIVALINGA ASANA :

(While sitting) Raise both the legs over the head with the help of hands. Hold the toes with hands forming the fists. Direct the gaze at the tip of the nose. This is Sivalinga asana which destroys all the diseases.

VALMIKA ASANA :

Place the right heel on the left side in such a way that the toes come close to the left knee. Then arrange the left foot on the right side of the generative organ. Place both the hands on the knees and direct the gaze in between the eye-brows. This is Valmika asana.

VYASA ASANA :

Take hold of the left ankle and set it at the base of the right buttock. Place the right foot close to the left knee. Place the hands on the knees with palms

BHIDOKA ASANA :

First sit with legs extended keeping the heels apart at a cubit distance. The toes are pointing upwards. Bend forward reaching the armpits upto the knees. Insert both the hands under the legs and turning them take hold of the feet from outside. Touch the ground with forehead and direct the gaze in between the eye-brows. This is Bhidoka asana.

BRAHMAJURANKUSA ASANA :

Sit on the toes keeping feet together and heels under the anus. Project the knees forward and upward. Place the two hands turned upward on the knees. Direct the gaze between the knees and sit erect. This is Brahmajurankusha asana.

ANDHA ASANA :

Take a squatting position by bringing the feet together, heels at the anus and sitting on the toes. Bring the thighs and knees together and project them forward. Bend forward and bring the eyes in between the knees. Place the elbows by the side of the knees and hold the head with hands. This is Andha asana.

BHISRAKASANA :

Place the anus on the two heels and spread the knees keeping them raised from the ground. Then making the hollow of the palms place it on the mouth. Keep the thumb under the teeth and close the lips. Fix the gaze steady on the tip of the nose. This is Bhisrikasana.

AGHORA ASANA :

Practise the Bhisrakasana as described earlier, placing all the fingers on the mouth. Turn the tongue backwards. Place the right palm on the mouth and inhale through the Surya (right) nadi. Practise Kumbhaka by closing the nostrils and exhale through the left nostril. Then by inhaling through the left nostril repeat the process in the reverse manner. This is Aghora asana.

VIJOGA ASANA :

Stand on the knees. Bring the right toes near the left knee at the back. Similarly bring the left toes at the back of the right knee. Take hold of the shins with the hands in such a way that the thumbs come outside and the other firngers inside and remain steady. Fix the gaze in between the eyebrows. This is Vijogasana.

upturned and fingers spread out. This is called Vyasa asana by the learned.

DATTA DIGAMBARA ASANA :

First raise the right leg and bringing it over the left thigh place it on the ground touching the outer edge of the foot. Bring the other foot on the right and place its heel close to the buttocks. Place the hands on the feet and hold them firmly. Sit erect and direct the gaze in between the eyebrows. This is Datta Digambara asana.

SIDDHA SAMADHI ASANA :

Bring the two soles closer keeping a distance of eight fingers between the heels. Insert the hands through the legs and place them on two sides on the ground and palms facing up. Bend forward to touch the nose on the ground and place the toes at the throat. Fix the gaze at the tip of the nose. This is Siddha Samadhi asana.

CARAPATACAUKA ASANA :

Bring the two soles together in such a way that the knees come to the ground. Place the two hands on the knees and press them on the ground. Fix the gaze in between the eyebrows. This is known as Charpatacauka asana.

GWALIPAVA ASANA :

This is similar to the Charpatacauka asana. In this the heels are kept eight fingers apart. Set the chin in the depression of the throat. This helps in Jalandhara Bandha. This is Gwalipava asana.

KANERIPAVA ASANA :

Assume the position as described in Gwalipava asana. Place the elbows between the ankles and the heels. Keep both the forearms vertical and hands together. Place the forehead on the hands and fingers on the head. Fix the nasal gaze. This helps in Uddiyana Bandha. It is called Kaneripava asana.

HALIPAVA ASANA :

Bring both soles together. Hold the left hand with the right at the back and place it on the ground. Bend forward and touch the forehead on the ground close to the heels. Fix the gaze at the nose. This is Halipava asana.

MIDAKIPAVA ASANA :

With legs extended bring the two heels together, keeping the toes apart. Then touch the forehead on the ground near the heels. Spread the arms sidewards over the knees and place the palms on the ground. Fix the gaze at the nose. This is Midakipava asana.

JALANDHRIPAVA ASANA :

First bring the two heels together and then spread them. Then insert the two hands through the legs and extend them keeping the elbows on the ground and palms upturned. Bring the chin, mouth and nose touching the ground near the heels. Fix the gaze at the nose. This is Jalandhripava asana.

GOPICHANDA ASANA :

Bring the two soles together. Making a finger lock with the two hands hold the two sides of the feet. Raising the two feet arrange the two heels on the chest and the toes in the depression of the throat. Rest the chin on the finger-lock and gaze at the nose. This helps formation of Jalandhara Bandha and controls the Ida-Pingala nadis. This is Gopichanda asana.

BHARATHARI ASANA :

Take the position as described in Gopichanda asana. Raise the feet further and bring them on the top of the head. Fix the gaze at the nose. This asana helps in formation of Mulabandha.

VASISTHA ASANA :

Join the two soles together. Insert the hands through the legs. Hold the legs in the elbows and further bring them over the upper arm. Make the finger-lock and raise the legs still higher. Place the finger-lock on the head and remain steady. This is Vasistha asana.

CITRA ASANA :

First bring the two soles together. Then with the help of left elbow raise both the feet over the head and hold them there. With the right hand hold the neck on the left and bring the elbow upto the navel and abdomen. Direct the gaze at the nose. This is Citra asana.

ANJANI ASANA :

Place under the buttocks two hands, palms facing up and fingers closed together. Try to bring the elbows together. Extend the legs forward and together keeping the heels on the ground and the toes pointing upward. Fix the gaze at the nose. This is Anjani Asana.

SAVITRI ASANA :

First bend the right leg and set the right foot under the anus. Place the left heel at the perineum and set the toes between the right thigh and the calf. Place the hands on the two knees and sit erect. If one is able to retain the asana for one Muhurta, one is able to control the semen and succeeds in Dharana. This is Savitri asana.

GARUDASANA :

Bend the left leg and place its ankle under the anus. Then place the right foot close by the side of the left knee and calf, keeping the knee raised. Place the hands on the knees and direct the gaze at the nose. This is Garudasana.

SUKADEVA ASANA :

Place the right leg between the left thigh and the heel in such a way that the knees come closer. Place the heels one over the other and set them under the buttocks. Project the toes outside resembling the shape of lotus. Face the palms upwards. Fix the gaze at the tip of the nose. This is Sukadeva asana.

NARADA ASANA :

Turn the left leg backward and place the back of the foot touching the ground. Its knee remains projected forward. Arrange the sole of the right foot on that of the left in such a manner that the right heel comes on the left and the knee remains standing. Place the perineal region on it. Make a finger-lock of the two hands and place it on the neck. Touch both the elbows to the right thigh. Fix the gaze in between the eye-brows.

NARASIMHASANA :

Sit erect on the toes bringing heels together under the anus. Place the two hands near the toes. Spread of the fingers and keep the two thumbs together. Open the mouth widely and bring out the tongue. Fix the gaze at the tip of the nose. This purifies the tongue and develops poetic talents.

VARAHA ASANA :

Squat on the ground with feet together and heels setting at the anus. Keep the things vertical and four fingers apart. Bring the fingers and palms together and thus joining the hands take them on the back. Fix the gaze at the nose. This is Varahasana.

KAPILA ASANA :

Sit on the toes with feet together and heels under the perineum. Place the knees on the ground, rest the hands on the knees and sit erect with nasal gaze. This is Kapila asana.

JATI ASANA :

Join the two heels and place them under the anus. Sit on the toes. Then place the elbows at the back and touch the back of the head on the ground. Place the knees on the ground and hold the feet with the hands. This is Jati (Yati) asana.. Fix the gaze at the nose.

VRISAPATI ASANA :

Project the right knee forward. Then place the left leg folded on the right in such a manner that the foot comes under the buttocks, the toes remaining outside. Fix the gaze at the tip of the nose. This is calleu Vrisapati aṣana by the learned.

PARVATI ASANA :

Place the left leg on the right thigh. Sit on the right toes with the heel raised. Bring the left internal ankle and the right external ankle together. Keep both the knees raised and balance on the right toes. Place the hands on the knees and fix the gaze at the nose. This is Parvati asana.

KURAKATA ASANA :

Sit with knees raised. Take the hands from outside and put them under the knees in such a way that opposite elbows are grasped with the hands. Thus sit in a squatting position and fix the gaze at the tip of the nose. This is Kurakata asana.

KAKABHRISANDI ASANA :

First take a squatting position. Bring the two hands between the legs. Turn the hands backward over the shins and make a finger-lock at the back. Fix

the gaze at the nose. This is called Kakabhrisandi asana.

SIDDHA HARATALI ASANA :

First assume Padmasana. Insert the hands through the knees and place them on the ground. Fix the gaze at the nose. This is called Siddha Hartali asana.

SUMATI ASANA :

Sit with the buttocks on the ground. Place the right foot on the left. Bring the left leg closer at a distance of 1 cubit. Arrange the two heels one over the other and the toes standing on the ground. Press the two knees holding the opposite elbows and remain steady with nasal gaze. This is called Sumati asana.

KALYANA ASANA :

Bring the two hands between the legs under the knee. Turn the hands, raise the knees and form a fingerlock. Hold this position with feet off the ground. Direct the gaze at the tip of the nose. This is Kalyana asana.

URDHVA PAVAN ASANA :

First lie supine. Raise the knees and bring them together. Interlock the fingers and taking hold of the toes place them upon the forehead. Fix the gaze at the tip of the nose. This is Urdhva Pavan asana which straightens the nadis.

MASAKASANA :

First lie on the back. Place the left leg on the left shoulder and bring the right leg on it. Place the hands prone on the ground and close to the body. Fix the gaze at the tip of the nose. This is Masaka asana.

BRAHMA ASANA :

First sit on the buttocks. Take both the legs over the shoulders and cross them. Place the hands on the ground and balance the body on hands. Fix the gaze at the nose. This is Brahma asana.

ANILA ASANA :

Place the two hands on the ground and keep the two elbows joined together at the navel. Arrange the feet on hands which are placed prone. Fix the gaze at the nose. This is Anila asana.

KURMA ASANA :

First assume Padmasana. Insert the two hands through the knee joints. Draw the two hands out upto elbows. Turn the hands on the back and make a

fingerlock. Then bend forward and touch the forehead to the ground. Fix the gaze at the tip of the nose. This is Kurma asana.

NAGRA ASANA :

First assume Padmasana. Taking the hands at the back take hold of the toes. Lie on the elbows and buttocks. The thighs and knees remain on the ground. Keep the head straight and fix the gaze at the tip of the nose. This is the technique of Nagra asana.

PARAS (SU) RAMA ASANA :

First assume Padmasana. Then lie supine keeping the knees and thighs touching the ground. Stretch both the hands towards head placing them on the ground. Then with the right hand hold the left. Fix the gaze at the tip of the nose and remain steady. This is Paras (Su) Rama asana.

SIDDHASANA :

Place the left heel at the perineum and arrange the right on the generative organ. Place the hands on the knees and sit erect with the gaze fixed in between the eye-brows. This is called Siddhasana. It purifies 72,000 nadis. The three bandhas are automaticial formed and leads to Unmani.

Apart from these asanas a few more asanas are described for the practice of pranayama. They are Gomukhasana, Virasana, Bhadrasana, Ardha-Siddhasana, (Muktasana), Goraksha, asana. The techniques for these asanas are given as follows :

ARDHA SIDDHASANA :

Place the left heel under the anus and right foot on the left thigh. This is Ardha Siddhasana. Another reading calls this Muktasana.

GOMUKHASANA :

Place the left foot on the right side of the buttocks and the right foot on the left bringing the two knees one over the other. This is Gomukhasana.

VIRASANA :

Arrange the right foot on the left knee and the left foot under the right knee. Adopt all the three bandhas.

BHADRASANA :

Place both the heels under the anus and adopt all the bandhas. This is Bhadrasana.

GORAKSA ASANA :

It has been only mentioned but the technique of the asana is not described.

KAKASANA :

This has not been described in the text.

CHAPTER – IV

In this chapter the topics discussed are preparation of hut for the practice, Mantras dispelling obstacles, Mitahara, Technique of changing Svara, Pranayamas of Vedic type and Tantric type, Sargakrama and Samhara Krama, and Sadangabheda.

CHAPTER – V

This chapter describes Satkarmas, eight Kumbhakas and their effects, twentyfour Mudras, discussion on Omkara and Pratyahara.

A) Satkarmas include Dhauti, Gajakriya, two types of Neti, Pocikakarma, Nauli karma, Nalani Karma which consist of Trataka and Nalani, and Bhatikarma.

The description of Dhauti given here is that of Vastra Dhauti. Gajakriya is a type of Danda dhauti. The two types of Neti described refer to Sutra Neti of twisted and untwisted type. Pocika karma is Jala Basti. The description of Nauli is not clear. However, an additional point in the technique refered to is turning the tongue backward and fix it at the soft palate. Nalani Karma consists of two parts. The first part is that of Trataka in between the eye-brows until the tears roll down and the second part involves closing of the nostril that is flowing freely with a cotton swab and change the flow of the nostril. The description of Bhatikarma is not clear. Probably it refers to Kapalabhati which helps in Kumbhaka.

B) The eight types of Kumbhakas described are : Urajai, Bhoralika, Sitali, Bhuyangama, Trataka kumbhaka, Kanthivetali, Suryabheda and Kevala Kumbhaka, These are said to be useful to facilitate the practice of Mudras. The description of the Kumbhakas follows :

i) Urajai Kumbhaka– First sit in Padmasana and adopt Mula, Uddiyana and Jalandhara bandhas. Put the tongue between the teeth and about 2 Cm. out. Press the tongue slowly and cautiously. Inhale through the Ida nadi and exhale through the other after retaining the air. Repeatedly inhale and exhale for three and half ghatis meaning approximately one and a half hour. This is called Urajai Kumbhaka.

This kumbhaka seems to be different from the commonly known Ujjayi kumbhaka described in Hatha Pradipika.

ii) Bhoralika Kumbhaka– First sit in Padmasana. Take both the hands behind the back and hold the left big toe with the left hand and the right big toe with the right hand. Take the air in with the navel according to the capacity and exhale with the navel producing the sound of the black bee. Do not close the nose. Repeat this serveral times. This is Bhoralika Kumbhaka which removes the sloth and refreshes mind.

The above description is not elaborate to explain the technique adequately. However, it refers to Bhramari Pranayama.

iii) Sitali Kumbhaka– Sit in Gomukhasana, the technique of which consists of placing the left foot on the right side and the right foot on the left bringing the two knees one over the other. Take the air in through the teeth and hold it with turning the tongue up towards the palate. Then exhale through the nose. With the cooling air taken in the whole body becomes cool. Therefore it should be practised in summer and not in winter season.

iv) Bhuyangama Kumbhaka– Sit in Virasana by arranging the right foot on the left knee and the left foot under the right knee. Adopt all the bandhas. Raise the tongue slightly and bring it a little outside. Then inhale, hold the breath to the capacity and exhale through the tongue. Direct the gaze to the nose continuously. This is Bhuyangama Kumbhaka.

v) Trataka Kumbhaka– Place both the heels under the anus and adopt all the bandhas. This is Bhadrasana. Turn the tongue upwards. Inhale through the nose, retain and exhale (through the nose.) This is Trataka Kumbhaka which brings in purification of nadis.

vi) Kanthivetali Kumbhaka– Place the left heel under the anus and right foot on the left thig, thus assuming Ardhasiddhasana. Then inhale, hold the breath in the throat and exhale through nose. This kumbhaka called Kanthivetali should be practised in summer. The sweat generated during practice should be rubbed

on the body. It removes all the disorders of the skin. When practised for two months various tastes are experienced in the body. After six months of practice all the nadis get purified and bestow various attainments in Yoga are betowed.

vii) Suryabheda Kumbhaka– When the Suryanadi is flowing, that is, when the right nostril is freely working, adopt Goraksa asana. Inhale through Pingala nadi or right nostril, hold the breath to the capacity and exhale though the Ida nadi or left nostril. Repeat it several times. This removes cold and increases heat. Therefore it should be practised during winter. One should concentrate in between the eyebrows during the practice. This is Suryabheda Kumbhaka.

viii) Kevala Kumbhaka– Hold the breath inside irrespective of Recaka or Puraka. This is called Kevala Kumbhaka. This is the essence of all Kumbhakas.

C) Mudras– Twenty four mudras have been described here. Their techniques are given below :–

1) Samchobhani Mudra– Sit in Svastikasana. Inhale the air by contraction of anal muscles. This activates kundalini and propels on the path of the tenth opening. It increases the heat

2) Dravani Mudra– Sit steadily in the Svastika asana. With pranayama take the air in. Turn the tongue backwards in the cavity and lead the vayu through Satcakras. From there reach it to the tenth opeining from where the nectar oozes. Absorb it in the body. This removes the impurities of the mind.

3) Akarsani Mudra– Sit in Svastika asana and meditate on the Pinda Brahma. Practice Pranayama and bring the Prana in the tenth opeining where exists Sahasradala (thousand petalled) lotus, the seat of Siyarama. With the grace of God one attains the results of both Bhukti and Mukti.

4) Vasya Mudra– Sit in Siddhasana and bring Kundalini under control. With the recitation of Mayabija (Hrim) and meditation activate Kundalini. Recite the mantra Mayabija (Hrim) in ajapa way thus subdue kundalini just as the snake-charmer enslaves the snake with a fife. Like the fife with the help of anahata sound subdue the Kundalini.

5) Unmada Mudra– First sit in Padmasana and adopt all the bandhas. By combining mind and Prana, bring Kundalini in the head. Leaving the lower seven Cakras when kundalini reaches the tenth opening yogi becomes transcedent in his body. When mind and Prana are united transcendence verily dawns.

6) Maha Ankusa Mudra– Sit in Svastikasana. Take the air in and hold it. Pranayama is like a goad to stop the activities of mind. With this the mind

becomes extremely quiet thus removing the bondage of the cycle of birth and death.

7) Trikhanda Mudra– Sit in Svastikasana. Recite Soham Mayabija. Practise Trikhanda Kumbhaka in succession. Raise the Apana Vayu through Ida upwards and hold the breath by reciting Mayabija. This is prathama khanda. Then inhale prana by Pingala nadi and hold the prana in Hrdaya. While doing Kumbhaka recite the mantra Om. Then exhale. This is dvitiya khanda. Afterwards hold the kumbhaka in the Kanth (throat) and recite the bija 'sa'. Thus the kumbhakas in three places is known Trikhanda mudra. When the kumbhaka is held in the Nabhi it increases heat. When Kumbhaka is held in the Hrdaya (heart) it increases the lustre and the blooming of Hrdaya cakra produces great fragrance. When Kumbhaka is held in the throat (Kantha) the moon oozes nectar. Thus with the practice of Trikhanda mudra mind gets purified.

8) Viraja Mudra– This is similar to Vajroli Mudra. The preliminary preparation consists or the practice of Pocika Karma, Pranayama and cleansing of urethral passage.

9) Viparitakarana Mudra– Lie supine on the ground. Raise the legs upward keeping the head and shoulder on the ground. Extend the hands, set the chin in the depression of the throat, direct the gaze to the heart and the navel and recite the Ajapa mantra. Inhale by contracting the anus, hold the breath to the capacity directing the attention to the toes. Increase the practice gradually upto one and half hour.

10) Mulabandha Mudra– Place the left heel at the pereneum and right foot on the left. Sit erect and raise the apana vayu while reciting Mayabija (Hrim). Thus control the apana Vayu.

11) Kamaraja Mudra– Place the heel at the pereneum and sit for a long time reciting Mayabija. Above the anus and below the generative organ is the place of Kundalini. From there take the Kundalini to the tenth opening.

12) Uddyanabandha Mudra– First sit in Siddhasana. Then practise Uddyana by taking the navel backward and upward. Recite the Uddayana mantra with meditation and control the apana vayu. It removes all the diseases of the body and even an old becomes young.

13) Jalandhara Bandha Mudra– Sit firmly in Padmasana and set the chin in the depression of the throat. Bend the neck forward and recite Laksmi bija (Srim). Fix the gaze in between the eyebrows. With Pranayama subdue the Prana

and Apana. With the Jalandhara bandha mind and Prana are controlled.

14) Mahamudra– Place the left heel at the pereneum and extend the right leg. Hold the right big toe with the two hands. Bend a little forward, inhale through the nose, hold the breath to the capacity with Jalandharabandha and slowly exhale. Similarly repeat it on the other side changing the position of the legs. Such twelve Pranayamas should be practised. With this practice nadis are purified and the sloth and sleep are controlled.

15) Mahabandha Mudra– Assume Siddhasana firmly and fix the chin in the depression of the throat. Raise the tongue upwards and recite Khecari bija (Hskhfren). Hold the tongue between the teeth making a beak of the crow. This is also called Purnagira Mudra. With its help Pranayamas become comfortable and the prana reaches the tenth opening. With the practice of Mahabandha one attains Samadhi.

16) Mahavedha Mudra– The place of Mahavedha is in the tenth opening. In this, raise the tongue upwards and fix it in the candrasthana. Hold the breath with Pranayama and recite Mayabija (Hrim). Then repeat Ajapabija so that the thousand petalled lotus blooms. Thus one easily attains samadhi.

Mahamudra, Mahabandha and Mahavedha form a triad. The place of mahamudra is yonisthana, that of Mahabandha is Kanthasthana and that of Mahavedha is Dasamadvara. These three are to be practised together.

17) Khecari Mudra– Turn the tongue backward into the cavity of head and fix the gaze in between the eyebrows while sitting in the asana. There are six aspects of Khecari mudra : Chhedana, Calana, Mathana, Pravesana, Dohana and Mantra.

a,b) *Chedana :* With a sharp, clean and lubricated weapon, resembling in shape the leaf and calana of milk khedge, one should cut the foenum to a hair's breadth. Then one should rub wholesome powdered rock-salt, myrabolan and dry ginger over the tongue. After seven days one should again cut to a hair's breadth. In order that the cut part should not join again, keep a wick of thread under the tongue. Continue this for six months. In this practice only rice and milk should be taken in the diet. When taking food the wick under the tongue should be removed. By practice of this process for six months the tongue should be elongated four angulas.

c) *Dohana :* Early in the morning put the tongue out of the mouth and perform milking action with the two hands. Pull the tongue to the capacity so that

it elongates. Then with the right thumb wash the uvula and make it clean. Similarly clean the soft palate with the thumb and wash it. Then clean the back openings of the nose with the thumb. Above the root of the eyes is the place of Brahmarandhra. Clean it with the index finger.

c) *Pravesana* : Sit erect in Svastika asana. Hold the breath, apply Uddiyana bandha and turn the tongue upwards. Try to clean all parts inside which were cleaned by the thumb inserted in the throat. Ultimately place the tongue in the Brahmavirara. This gives the results of Khecari in six months. In the first month the nadis become purified. In the second month one hears Anahata sound. In the third month the body becomes lustrous. In the fourth month one hears distant sound. In the fifth month the mind becomes as simple as that of a child and in the sixth month one becomes one with Siva and there nothing remains to be attained . Thus one attains siddhi in six months.

d) *Mathana* : Rub the palate and uvula with the thumb three times a day. There are four places for rubbing (Mathana) : frenum under the tongue, root of the tongue, palate and Uvula.

e) *Mantra* : The Rishi of Khecari mantra is Kapila, devata sriman narayana and the viniyoga is Khecari mudra sadhana siddhi. The Khecari mantra is Hram, Hrim, Hrum, Hraim, Hraum, Hrah. The Nyasas are as follows :

gam – Hrdayaya namah

sam – Sirase svaha

nam – Sikhaya vausat

mam – Kavacaya

hum – Netratrayaya Vausat

lam – Astraya phat

18) Varanaka Mudra – This is also known by some as Amaroli. Getting up early in the morning in Brahmamuhurta drink three handfuls (Anjali) of urine with the mantra Hum Hum Phat Svaha. This removes all the diseases of the body. Then bring the four medicines in the morning consisting of Nirgundi, Bhangra, Mundi and Giloyi (Asvagandha). All these four should be powdered in equal quantities and mixed together. This should be smeared reciting the mantra. It helps in attaining Vajroli mudra.

19) Sahajoli – Sahajoli is a part of the Amaroli and Vajroli. These three go together.

20) Sanmukhi Mudra – When there arise any difficulties in the practice of Pranayama assume Svastikasana and practise Sanmukhi mudra. Perform mula, Uddiyana and Jalandhara Bandhas. Then with the help of the fingers of both hands close the openings of the eyes, ears, nose and mouth. With this the Kundalini rises up from the Muladvara. Practise Kevala pranayama and take the Vayu into the tenth opening.

21) Cacari Mudra – Sit in Siddhasana and direct the gaze at the nose. Observe the lustrous image of the half-moon. Similarly meditate on Kundalini in the form of a flame. Then meditate on the atman in the heart. Yogi should practise this every day. This is Cacari mudra.

22) Bhucari Mudra – Sit in Siddhasana and meditate in between the eye-brows. Observe the whole body from top to bottom as illumined. Then look into the heart and meditate above the eyebrows and remain steady there to the capacity. This generates a great bliss. This is Bhucari Mudra.

23) Agocari Mudra – Meditate on the Satcakras and then shift the point of meditation to thousand petalled lotus (Sahasradalakamala). This is called Agocari mudra which makes the meditation imperceptible.

24) Unmani Mudra – Sit in Svastikasana and practise pranayama skillfully. Adopt all the bandhas and steady the mind and vayu. Withdraw the senses like the actiion of a tortoise. With the practice different anahata sounds are heard. Ajapa Gayatri automatically starts. With the bliss tears come out of the eyes. There is nothing to be attained further. This is Unmani mudra which is the essence of all mudras.

OMKARA :

It consists of akara, ukara and makara. Omkara is unborn yet through Rajoguna it produces the universe. Ukara represents Sattvaguna and Visnu which protects the universe. Makara represents Mahadeva and Tamoguna which destroys the universe. Thus Omkara is the cause of Universe. All the three worlds, the three Vedas and the three steps of Hari are all included in it. The Ardhamatra exists in it. The first matra is short (laghu), the second is long (dirgha) and the third is prolonged (pluta). Omkara represents Nirguna Brahma and it should be meditated upon.

PRATYAHARA :

Withdrawing of the cittavrttis is called Pratyahara. Every sense organ has

its object like words for the hearing. Sense organs are always interacting with their objects of perception. Just as a tortoise withdraws its limbs, similarly when the five sense organs (five indriyas) are withdrawn from their objects it is called Pratyahara. With the practice of Pratyahara, Dharana becomes easier.

CHAPTER – VI

It deals with five Tattvas and their Dharanas. The five Tattvas are Pṛthvi, Jala, Teja, Vayu and Akasa. With the disturbances of the Tattvas different diseases are manifested in the body. When Prthvi tattva is in excess the whole body becomes lethargic. With the excess of Jala tattva one suffers from cough and cold. When Teja tattva increases the body generates more heat. With the excess of vayu tattva one suffers from delirium. When Prthvi and Jala tattvas are combined it generates leprosy. With the excess of Agni with vayu tattvas one suffers from cold and fever. Like this the body suffers from various disorders becuase of the excess in the tattvas. In order to avoid this, yogis perform dharana on the different tattvas (elements). Dharanas are prescribed for the steadiness of mind.

1) Prthvitattva dharana : A yogi should hold the Prana along with mind on the quadrangular Prthvi element situated at the heart and presided over by Brahma. This dharana will conquer the Prthvi element.

2) Jalatattva dharana : The jalatattva (water element) which looks like the cresent moon and white as kunda flower is situated in the throat. It is filled with nectar and is characterised by Va and associated with Visnu. The Prana accompanied by the mind for five ghatikas (2 hours) should be held in that region. This dharana enạbles to digest the worst poisons.

3) Tejatattva dharana : The Tejatattva exists in the region of the palate and has a shape of a bright triangle shining like a coral characterised by Repha bija and associated with Rudra. One should hold the Prana accompanied by the mind for five ghatikas in that region. This dharana always gives control over the Teja or Fire elements.

4) Vayutattva dharana : Vayutattva or the element of Air is situated between the two eye-brows. It is bright like a blazing fire, hexagonal in shape with bija Ya and the deity Isvara. One should hold the Prana accompanied by the mind for five ghatikas in that region. This dharana enables the yogi to fly in the sky.

5) Akasatattva dharana : The akasatattva is situated at the

Brahmarandhra and is like a pure water. It is associated with Sadasiva and has the bija 'Ha'. One should hold the Prana accompained by the mind for five ghatikas in that region.

This dharana is considered in opening the door of liberation.

CHAPTER – VII

In this chapter are discussed the topics of Kalajnana, Kalavancana and description of Dhyana.

Kalajnana – It refers to the indication of death based on the observation of the Svara, that is free flow of the air through a particular nostril. For this the practitioner should observe his Svara daily.

When the Pingala or Surya nadi (right nostril) is continuously active for two days, then it should be assumed that the death is approaching near.

When the Surya nadi is continuously flowing for five days and nights without any intervention of Ida nadi, the life span is three years after which the death will occur. When the Surya nadi is active continuously for ten days, the person dies after five years. If the Pingala nadi continuously flows for twenty days, the person approaches death in six months. If the Pingala flows for twentyseven days the life span remains for one month, if it flows for twentyeight days then death occurs in half a month; if it continues for twentynine days then the person lives in this world for ten days more. If the Pingala flows for thirty days, the life of a person is for two days more; if it continues flowing for thirtytwo days, the person dies in twentyfour hours; and when it flows for thirty three days, person dies the same day like the lamp that extinguishes when the oil is exhausted.

In this way one should know the time of death approaching.

Kalavancana (deception of Kala) – In order to overcome the danger of the death and prolong the life, yogi should continuously maintain the Bhrikuti dristi (frontal gaze) and recite Omkara mantra. Inhale air through Pingala and after holding it to the capacity exhale through the other nostril. Thus one can increase the life. One should try to continue Candra Svara during day time and Surya Svara during night time. This is bringing Candra into Surya and Surya into Candra. By equalising Candra and Surya Svaras one should taste the nectar. Sitting in Siddhasana raise the apana Vayu. Then with pranayama hold the Prana vayu in the chest. Then combining the apana and Prana at the navel and causing them to

flow into susumna enter in Samadhi. With this technique avoid the death.

The aim of the Yogi is to transcend time. Hathayogic texts describe the secret of deceiving time. Brahmananda in his commentary Jyotsna on Hathapradipika IV-17 puts the process as follows :

Prana moves through Pingala for about an hour and then through Ida for an equal period. So, these two hours form a day and night from yogic point of view. Our ordinary day consists of twelve such days and nights. Now, when Prana leaves Ida and Pingala and remains only in Susumna, then, there is no time. So Susumna is said to swallow time. The Yogi knowing before hand, the time of his death, takes his Prana to Brahmarandhra and defies 'Time' i.e. Death.

Dhyana :

The seventh part of Yoga is known as Dhyana. Sit erect in an asana stably and keeping the gaze at the nose. Inhale through the Ida nadi and exhale through the Pingala nadi after holding the breath. Then, inhale through Pingala and exhale through Ida. Remove all the thoughts from the mind and hold fast the image of Hari. Practise Sagarbha Pranayama with mantra and never Agarbha Pranayama without mantra. During the practice of Puraka, Kumbhaka and Recaka recite Omkara. Think of Anahata nada and activate Prana. Practise it three times a day so that Prana becomes stabilized within a month.

Then concentrate on the sun in the lotus of the heart having eight petals. Consider Anala in the Ravi and Candra. There meditate on Prabhu Rama along with Sita. Imagine the form of Rama with dark colour that of the clouds containing rains, his lustrous and smiling face, his knee, long arms and his different ornaments. Meditate on such a form from feet to face along with Janaki. This passifies the mind. Again meditate on his all pervading nature. This will ultimately lead to Sahaja Samadhi.

CHAPTER VIII

In this last chapter the topics that are discussed include Parakaya pravesana, Yavaguvidhi, ten nadis and ten vayus, Ida-Pingala sodhanavidhi, Muladvara and Sisna sodhanavidhi, Udara sodhanavidhi, Kapalasodhanavidhi, Khecari varnana, Susumna varnana, Khecari mudra sadhana, Khecari siddhi, Satcakra varnana Samadhi varnana, and the list of sources for the text.

Parakaya pravesana (Entering into the other body) –

When Yoga is perfected by a Yogi, he attains various siddhis. He is able to move at will with Bhuyangama kriya He controls the Prana and all the nadis are purified. Knowing that the life is just Prana, he proceeds wherever Prana exists. Such a Yogi may attempt Parakaya pravesa. Where he may see the dead body he may enter the body according to his liking. He should bring the Prana along with the mind into the throat. Then reciting the mantra and resorting to the technique given by the Guru, he should form a crow-bill of his mouth and eject his Prana into the mouth of the dead. With this he dies and the dead one gets up having the memories of his earlier body. If one wishes, he can leave this body and adopt the same earlier body. Parakayapravesa is like leaving the old body and adopt a new body.

Yavaguvidhi – During the practice when vayu goes astray and creates imbalance, the liquid of Yavagu restores the balance.

Take 32 grams of rice and 16 grams of split moong gram and mix them in a container. Cook it on fire in a semi-liquid state. When cooked remove it from the fire and put in it one gram each of ginger, black pepper, long pepper, rock salt and corriander, all in a finely powdered form. Mix it, strain it and drink the liquid. Direct the mind along the disturbed vayus. Yavagu liquid removes imbalances caused in the functioning of Vayus and purifies the channels. It influences the ten nadis and ten vayus.

Description of ten Nadis and ten Vayus

The nadis and their locations are given below :

Nadi :	Location :
1. Ida	Left nostril
2. Pingala	Right nostril
3.Susumna	Middle path
4. Gandhari	Left eye
5. Hastijihva	Right eye
6. Pusa	Right ear
7. Yasasvini	Left ear
8. Alambusa	Face
9. Kuhu	Generative organ
10. Sankhini	Anus.

The vayus and their locations are as follows :–

VAYU :	Location / Function :
1. Prana	Heart
2. Apana	Anus
3. Udana	Throat
4. Samana	Navel
5. Vyana	Whole body
6. Kurma	Eyes (Winking)
7. Naga	Stomach (Eructation)
8. Krikara	Sneezing
9. Devadatta	Yawning
10. Dhananjaya	Body

The Jiva moves up and down the ten nadis in the body, like a ball struck to the ground rebounds again. Being in thrall of Prana and Apana bounds again. Being in thrall of Prana and Apana the Jiva moves up and down by the left and the right path and is not seen together. Just as a falcon tied with a string can be drawn back again even if it flies away, similarly Jiva tied by Gunas is drawn by Prana and Apana. Apana draws Prana and Prana draws Apana. These are situated high and low. He who knows them is a knower of Yoga. This description is similar to the one in Goraksa Sataka verses 26 to 29. (See Goraksa Sataka, Ed. Swami Kuvalayananda and S.A. Shukla, Lonavla; Kaivalyadhama S.M.Y.M. Samiti).

Mula and Sisna sodhana : (Purification of anus and urethra)

Sit in Kakasana in navel deep water. By manipulating the anus draw the water into the intestines. Draw the water out and again draw in. Do this several times.

Then draw the water into the anal region and draw out through the urethral passage. Again draw in the water through urethra and draw out from the anal passage. **

Similarly take in the air from the anus and after holding it in take it out through the urethral canal. In the same manner draw the air in through the urethral cannal and draw it out through the anus. Thus, practise alternately drawing in and out the air through the anus and urethral canal. This practice removes all the abdominal disorders, activates the Kundalini and opens the door to Moksa (liberation)

Udara Sodhana (Purification of the stomach)

Drink the water and bring it out from the stomach. By this purification all the problems of stomach are overcome. Similarly drink the air and fill the stomach. Keep the air in the stomach for some time and then draw it out from the mouth.

Then practise twelve kumbhakas so that not only the disorders of the stomach are removed but also the susumna passage becomes clear.

** (The description of this process is not clear. However, the process is based on wrong anatomicophysiological understanding as there is no connection between the anal passage and the urethral passage. Such descriptions are found in other texts also based on the over-enthusiastic approach to purification.)

Kapalasodhana :

It is two-fold. One is with water and the other is with air.

With water– pass the water into the left nostril and allow it to come out through the right nostril. Then reverse the process by passing water through right nostril and bringing it out through the left nostril. This is popularly known as Jala Neti. Then take the water through both the nostrils and bring it out through the passage of eyes.

With air– Inhale through both the nostrils and exhale through Ida and Pingala. Inhale through the nose and exhale through the mouth. Take the air in through nose and bring it out through the eyes. (Again these processes are unintelligible due to absence of connections between the eyes, ears and nose for the flow of air.) In the same way take the air in through the eyes and take it out through the ears. These are the various ways of Kapalasodhana by air.

Khecari :

Earlier, while describing Khecari under mudras, its processes of Chedana, Calana, Manthana and Dohana have been mentioned. Out of these the Chedana process is very painful and if not properly done may result in dumbness. Therefore, the Yogi should better resort to the processes of Calana, Dohana and Manthana. The Manthana should be done with the help of five medicines applied under the tongue. If one practises otherwise then all efforts will be in vain.

The place of the openings of the passages of nose, eyes and ears in the throat is known as trighanti. The tongue should be placed there by turning it in and taste the nectar oozing continuously from the thousand petalled lotus. When the tongue reaches the point of Trighanti it is called Jalandhara Bandha.

Satcakra Varnana– The description of the six cakras is given in the following table: –

TABLE OF CAKRAS

Name	No. of Petals	Deities	Letters on the Petals
1. Adhara Cakra	Four	Ganesa	va, sa, sa, sa.
2. Svadhisthana Cakra	Six	Brahma	ba, bha, ma, ya, ra, la
3. Manipuraka Cakra	Ten	Visnu	da, dha, na, ta, tha, da, dha, na, pa, pha.
4. Anahata Cakra	Twelve	Sadasiva	ka, kha, ga, gha, na, ca, cha, ja, jha, na, ta, tha
5. Visuddha Cakra	Sixteen		a, a, i, i, u, u, r, r, l, l, e, ai, o, au, am, ah.
6. Ajna Cakra	Two	Paramatma	ha, ksa.
7. Sahasradala Kamala	Thousand	Soham	All letters of samskrta alphabets from 'a' to ksa.

The topic of Cakras is controversial as regards their names, their order, the number of petals of each cakra, the letters on the petals, their locations, and their association with five elements. Different texts and different authors differ in their details about the cakras. Sat cakra Nirupana relegates the question of deities to the realm of belief, individual choice and personal interpretation. The real centres of the cakras are inside the spine and not outside. The outside locations such as Guda, Medhra, etc. are vaguely stated and are merely the external structures stimulated when the internal Cakras are awakened.

Samadhi :

In this test the Samadhi that is described is Bhava Samadhi where the Yogi sees Srirama everwhere in Jagrat, Svapna and Susupti states. In the tree of Yoga Yama-Niyama are the seeds, Asana-Kumbhaka are the leaves, Pratyahara is the flower and Dharana, Dhyana, Samadhi are the fruit.

This is in nutshell the description of the contents of Jogapradipaka.

LITERATURE QUOTED :

Jayatarama at the end of the text says that he has taken the essence from the various texts in his composition. He quotes the following sources :

Patanjala Yoga Prakasa, (Yoga) Cudamani, Yoganidhi, Yoga Prakasa, Yogasamhita, Yogasandhi, Muratasamhita, Hathapradipika, Goraksasataka, Tattvapradipika, Yogavali.

In consideration of the contents of the present text, its importance for the students of Yoga will be clearly recognised and we are sure that they will welcome its publication.

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– M.L. Gharote